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THE THEOLOGY OF PLATO

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THE THEOLOGY OF PLATO

Introduction

As it is indicated in the title, this thesis is devoted chiefly to the study of Plato's theological concepts. The importance of his theology is recognized unanimously by the most profound thinkers of the past and of today, because Plato established the main foundations for Christian theology. Consequently he is called sometimes "The Father of Theology", a pre-christian theologian.

It is an obvious fact that Christianity owes a great deal to Greek thought, yet some extremists insist that Christianity had a purely independent character from the beginning. It may be true that christianity has more originality than any other religion, but it is not true that Christianity received no influence from other religions. The syncretism was especially strong after the Alexandrian conquest, and we must recognize the greatness of the hellenistic influence in both social and thought life.

We see the Platonic influence in Philo, perhaps also in St. Paul, and the writer of the Epistle to the Hebrews. My purpose, however, is not to consider the influences of Plato upon the later theologians, but to discuss his theology so as to discover the relationship to Christian theology.

The writer does not dwell upon the commonly recognized theological chapter, the tenth book of the Laws only, but considers

the problems generally conceived as theological in the dialogues in general.

The first section, the doctrine of Ideas, is more or less introductory to Plato's real theological concepts. Without the discussion of the doctrine of Ideas one can not understand the theological system of Plato, for it is the nucleus of Plato's philosophy. The doctrine of the Ideas alone would take whole theses if satisfactorily treated , but it is limited within the sphere of the introductory consideration.

Plato's ethical ideas are not treated systematically in this thesis, for this belongs to the field of ethics, though this subject is closely related to theology, and appears here and there in the thesis.

THE THEOLOGY OF PLATO

I

A SHORT INTRODUCTION TO PLATO'S LIFE AND WORKS

Plato, the most eminent philosopher, the first systematic theologian, son of Ariston and Perictione, was born in 427 B.C. Both his parents belonged to the ancient nobility. He was named at first Aristocle after his grand father. This great intellectual giant that the world has ever known was carefully educated and trained in a highly cultivated atmosphere breathing the spirit of intellectual and spiritual freedom. It is a common belief of Platonic scholars that Plato had a sister and two brothers. They are Potone, the sister, Adimantus and Glaucon who appeared in Republic as young men.

Plato is supposed to have first made acquaintance of Socrates when he was eighteen or twenty, but this can hardly be true. The eminent English platonist A.E.Taylor assumes that Plato's acquaintance with Socrates went back as far as he could remember, for Socrates had made the close acquaintance of Plato's uncle Charmides in the year 431 B.C. It is believed that Plato received his first instruction from Cratylus, the disciple of Heraclitus, then became a pupil of Socrates when he was eighteen or twenty. This close personal relationship of Plato with Socrates, no doubt, brought an immense enrichment to the life of Plato.

According to the Phaedo(59 b),Plato was not present at the death of Socrates. After his death,it seems probable that Plato could not associate harmoniously with his disciples. He then set out upon travels which took him to Egypt and Cyrene. During this time Plato associated with Euclides of Megara,who introduced him to the study of Parmenides. He received also a tremendous influence from the mathematical speculations of the Pythagoreans.

After years travelling,Plato returned to Athen where he devoted eight years to writing and teaching. About 388 B.C. Plato again went to lower Italy and Sicily ,being now forty years of age,in order to assist in the reformation of the city,but he fell into such ill favour with Dionysius the elder,that he was handed over to Pollis, a Spartan who sold him as a slave in the market of Aegina. Fortunately he was ransomed by Anniceris the Cyrenaic, and returned to Athen. On his return to Athen , he established the famous academy, and devoted rest of his life to teaching and in writing. His death occured in 348 or 347 B.C.

Plato's activity as an author extends over more than fifty years. He began his literary activity immediately after the death of Socrates.

Plato is the earliest Greek philosopher whose works have been preserved aside from the fragments of Heraclitus.

The Platonic dialogues are attributed to him by tradition. The dialogues that are regarded as authentic are nine in number, namely, the Phaedrus, The Protagorus, the Symposium, the Gorgius, the Republic, the Timaeus, the Thaetetus, the Phaedo and the Laws. The rest of the dialogues are doubtful in their origin, especially Lysis, Charmides, Laches, Cratylus, Hippias Major, and Euthydemus. With some internal evidences and by the testimony of Aristotle, Meno, Hippias, Philibus, Sophist, Politicus, Apology and Crito are sometimes attributed to Plato, and is considered as Platonic.[1]

In his long literary activity, Plato established a complete system of philosophy, theology, and ethics. His philosophy became a great intellectual reservoir for later thinkers, and an immortal light in both the natural and spiritual worlds. Professor John Wright Buckham states," The distinguishing characteristics of Plato's philosophy is that it is a philosophy of eternal values."[2] This concept of eternal value has deeply penetrated into human thought, and has occupied a prominent place in Christian theology as well as in the system of later philosophy. The theologians as well as the

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1. ZELLER, E, "Greek Philosophy" P. 129.

2. J.W. Buckham, "Journal of Religion", Jan.-24.

philosophers find a most stimulating thought and spirit in Plato's dialogues which are considered as the eternal monument of this immortal thinker. To borrow Emerson's word,"These dialogues are the Bible of educated men."This expression of the formost modern essayist shows how these dialogues are rated by the men of intellect.

Plato's philosophy belongs to the realistic school, and Plato himself stands as the father of all realists as Walter Pater interprets him. [1] He was not only rational but also mystical. Professor Buckham thinks that he was thoroughly rational (though not a rationalist),but also mystical in his temperment and in his philosophy. [2] He was analytic and critical yet had a harmonious spirit, and also a deeply devotional sense. I find in Plato what Dr.Weiman calls mystic devotion in which the keen intellectual and critical attitude work harmoniously with the passion which is more or less an intuitive act of man. Plato is in this sense a deep religious thinker as well as philosopher.

Plato was not only the man of intellect,but he was a man of character with a unique personality. He himself strove to become the ideal man,and attained an immortal personality. This great thinker,philosopher,religionist,teacher,moralist, and idealist in the political world shines even today,and leads us on both in thought and in ideal.

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1. Plato and Platonism,Pater,W.,P.151.

2. Journal of Religion,4: 77-83,Jan.-24.Buckham,J.W.

II

A BRIEF ACCOUNT OF THE DOCTRINE OF IDEAS

It is best for us to begin with the discussion of"The Theory of Ideas ",for it is the foundation of Plato's philosophy.

Plato's thought has a close relationship with the FLUX of Heraclitus,for he believed that the visible world is in a state of perpetual change,therefore, the senses are deceptive and can not yield the truth. If this is true, then the immutable does not exist in the world of sense,but in the world of ideas. He learned from Socrates that we can not know the ultimate principle of the universe,but we are able to know ourselves, and to attain the knowledge of the highest good through an inner sense. Through the Pythagorean and Eleatic schools he learned to conceive of the inner sense not only as the moral conscience and practical reason which reveals to us the absolute,eternal,and necessary essence of things. The Pythagorean school strongly influenced Plato,especially through mathematics.Mathematic is independent of experience,but requires a supposition or conceptual idea. Plato proceeded from this form of A Priori principle in finding the truth. Plato's concept of Ideas (ἰδέαι) or unchangeable forms is,them, a product of his thorough ,rational thinking. Plato's dialectic consists of first the Ideas,second the nature upon which the Ideas act,and lastly the Ideas of goodness as the final

goal or the realm of the Highest Good which is the supreme Divine nature.

The Ideas of Plato are formless(Parm.I32),and more than sensation,having the power of uniting the many into one. The Ideas are unchangeable(Phaedo 73d), and are akin to the divine element in us,that is, the soul(Phaedo 78e). Plato's Ideas are in one sense what modern philosophy calls the law of thought or morality. The aim of Socrates was to form general ideas. According to Socrates, these ideas are thoughts or concepts of the mind,but Plato went further and claimed that general concepts also represent realities. These objects of our thought Plato calls Ideas. Ideas are,then, attached to our notions as the objects are attached to our sense perceptions.

Professor B.F.Cocker has presented a clear view of the Platonic scheme of Ideas in his "Christianity and Greek Philosophy."He groups them all under the major Ideas;namely, The Ideas of Absolute Truth or Reality,The Ideas of Absolute Beauty, and The Ideas of Absolute Good. These are analyzed respectively as follow:

I) The Ideas of Absolute Truth or Reality,being the efficient cause of all existence, is developed in the human intelligence in its relation with the phenomenal world; as

1) The idea of substance(οὐσία).Tim.ch.9 and I2;Rep. book VII ch. I4;Phaedo,63067.

2) The idea of cause(αἰτία),the power or efficiency by which things that become are generated. Ti.ch.9; Sophist I09;Philebus 45,46.

3) The idea of identity(αὐτὸ τὸ ἴσον) or that which does not change, but is always the same, simple uniform, incomposite and indissoluble. (Phaedo 61-65; Tim. ch.9; Rep. book II ch.19 and 20).

4) The idea of unity(τὸ ἕν). One mind or intelligence pervading the universe, the comprehensive conscious thought which binds all parts of the universe in one great whole(τὸ πᾶν).
(Ti. ch.II and 15; Rep. book VI ch. 8; Philebus 50-51).

5) The idea of the Infinite(τὸ ἄπειρον), that which is unlimited, and unconditioned, has no parts, bounds, no beginning, nor middle nor end.
(Parm. 22-23).

II) The Idea of Absolute Beauty(τὸ καλόν), the formal cause of the universe. This idea is developed in the human intelligence in its relation to the organic world; as

1) The idea of proportion(συμμετρία), the proper relation of parts to an organic whole resulting in, and harmony, and which relation admits of mathematical expression.
(Philebus 155).

2) The idea of determinate form(παράδειγμα ἀρχέτυπος), the eternal models according to which all things are framed, and which admit of geometrical representation.
(Tim. ch.9; Phaedo 112).

3) The idea of rhythm(ῥυθμός), the measured movement in time and space, resulting in melody and grace.
(Rep. book III ch. 9 and 12).

4) The idea of fitness or adaptation(χρήσιμον), the effectiveness to some purpose or end.
(Hippias 35).

5) The idea of perfection(τελειότης)-that which is complete, a structure which is whole and finished- of whole and perfect parts.
(Tim. ch. II and 12).

III) The Idea of Absolute Good (τὸ ἀγαθόν), the final

cause or reason of all existence. Plato's God is the Highest Good; Mind or intelligence flows from God. This idea is developed in the human intelligence in its relation to the world of moral order; as

1) The idea of wisdom(φρόνησις), thoughtfulness, rightness of intention, following the guidance of reason, the right direction of energy or will.
(Rep. book IV ch. 7, book VI ch. 2).

2) The idea of courage (ἀνδρεία), the firmness in the maintenance of honor and right, virtuous indignation against wrong.
(Rep. book IV ch. 8).

3) The idea of self-control or temperance(σωφροσύνη), the sound-mindedness, moderation, dignity.
(REp. book IV ch.9; Phaedo 35).

4) The idea of justice (δικαιοσύνη), the harmony or perfect proportinal action of all the powers of the soul.
(Rep. book I ch. 6, book IV ch IO-I2, book VI ch.2 and I6; Phaedo 54; Thaetetus 84,85). [1]

These Ideas of Plato constitute the main body of his philosophy, theology, and ethics. His final effort was to ascend from these Ideas of Absolute Truth, Beauty, and Goodness to the Absolute Being whom he called God, the maker of all things, and in whom these Ideas are united, and from whom they all proceed. These Ideas are invisible reality, and knowable only in the pure and intelligible mind process. Professor Weber summerizes these Ideas and says," Ideas are real beings, more real than the object of sense, and the only

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1. Cocker, B. F., "Christianity and Greek Philosophy" PP. 364ff.

true realities."[1]

In considering Plato's Ideas one often fails to distinguish between God and the Ideas. As a matter of fact, it is very difficult for us to give a clear distinction between them. Let us now consider this relationship between the Ideas and God.

Plato's God is sometimes represented as below and sometimes as above the Ideas, but the fact is that He is neither inferior nor superior to the Ideas, but the cause of the Ideas themselves. Plato says," The absolute Idea is the Lord of the spiritual world, as the Sun is the Lord of the visible world."[2] The Idea is the universal author of all things beautiful and right. It is the immediate source of reason and truth in the intellectual realm. God is the cause of the good in the world. He is the supreme wisdom, justice, lawgiver, and highest law who rules the beginning , the end, and the middle of all things as described in the Laws(715a). The God of Plato is, therefore, the absolute good, the highest good, and the ultimate cause of all things. God then stands as the dynamic element in the Ideas, and separating itself from the Idea of goodness, but good itself.[3]

The Ideas dwell in the intelligence, consequently the

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1. Weber, A., "History of Philosophy", P. 91.

2. "Jowett's Translation," the Republic' 508d.

3. ibid., "the Laws" 715e.

Love is the essential Divine quality, of God Himself. Consequently the Ideas are sometimes regarded as flowing from God, and the creative entity of Him.

Plato, like Paul, recognizes the existence of demons, angels, and other gods, but they are all under the control of the Supreme Mind or God. The subordinate or inferior gods are not the rulers of the universe, but the servants of God. Socrates was accused" of not believing in the gods of the State, of proclaiming other gods, and of corrupting the youth'. Plato, who succeeded Socrates, was received favorably by the Greek peoples, though he proclaimed the existence of the supreme God more consistently than Socrates; and at the same time he proclaimed the existence of the subordinate gods.

The tenth book of the Laws deals with the existence of God or gods. It opens with the statement that, "If he has done so it is for one of three reasons: either he does not believe in the existence of the gods, or secondly he believes that they exist but have no care for men, or thirdly, that they are placable and can be turned from their cause by sacrifices and prayers." [1] Paul Elmer More says of these alternatives," The first belongs to theology pure and simple, the second stands midway between theology and mythology, and third turns back to theology with a new confirmation." [1] my

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1. More, P.E., Tr., "the Laws" 885b.
2. ibid., "Religion of Plato" P.110.

present concern is this first thesis in which Plato presents three arguments for the proof of the existence of God or of the gods. These are from design, intuition or the universality of belief, and from the nature of the soul.

St. Paul declared that God has not left Himself without a witness in the hearts of men," for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made even His eternal power and Godhead." [1] So Plato, too, points to the visible order of the heavens, the stars and the universe as an eloquent witness to the existence of a Creator. In the Laws (886) he says,"First there are the earth and the Sun, the stars and the universe, and the beautiful arrangement of the seasons by the divisinn of years and months." This idea of the revelation of God through nature-that is purposeful nature- is repeatedly emphasized by the modern theologians, philosophers, and some scientists.

The second proof of the existence of God or gods is by intuition or the universality of belief. In the Laws(887d), Plato says,"Those who have also heard them in prayers that accompany the sacrifice, and at the same time beheld such sights as a child delights in seeing and learning, when his parents are at the alter and are most earnestly concerned for themselves [illegible] and their children, addressing themselves and their children, addressing themselves to the gods in prayer

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1 Romans I:20.

and petition as if the gods certainly existed. So too these sceptics see and hear all men, Greeks and barbarians, in all times of calamity and good fortune, making protestations and supplications at the rising and the setting of the Sun and the moon, not as if there were no gods, but as if they surely were, and without the slightest suspicion to the contrary."

This universality of belief in gods, and the intuitive concept of the existence of God or of gods are often interpreted as the human experience of God in modern terms. The inner spiritual experience is almost universal to all men. The belief in God or gods is to a certain extent the product of this intuitive mystical experience of men. Plato's argument here is very practical, and very universal as well as modern. This indwelling presence of God in man's heart is the experience of Greeks as well as of others.

Plato's third argument of the existence of God proceeds from the soul's own existence. One is aware of the existence of one's own soul and its unifying activity. He conceived that the soul alone possesses the faculty of moving itself and of imparting motion to others, whereas body or matter has only the faculty of transmitting motion. Further he conceived that the activity of the universe is due to the existence of the Soul as the human activity is directed by the invisible soul or mind. Applying this he

says in the Laws(897),"Thus soul draws and leads all things in heaven and on earth and in the sea by its own nature,which we call willing,viewing,attending,considering,opining rightly and wrongly,itself rejoicing and grieving, courageous or fearful,hating or loving." He also adds,"That the sun, moon, and stars have their course not by chance but by the direction of guiding powers. This great guiding power is consciously good, and precides over the whole universe which is no other than God."

The soul is invisible . It is too fine to be perceived by our corporeal senses, but is perceptible to reason. It is invisible yet we have a strong conviction that there does exist such a thing. This existence of the immanent invisible soul can not be denied because each individual experiences it either consciously or unconsciously. Plato's argument of this soul's own motion and its self existent,conceiving the cause of it as God,is a strong proof for the existence of God.

These three arguments of Plato for the existence of God ,however, are not sufficient,though we must admit that he proved the existence of God fairly well, and helped us to know, and to meditate about God's existence systematically. Beside these arguments he also presents to us the idea of God's existence through the moral nature of men.

Let us now consider the second problem which is also

the related subject of the argument for the existence of God; namely, by some the existence of God is acknowledged, but they hold that they have no care for the affairs of mankind.

Plato brought up the popular deistic idea that God does not care for the affairs of mankind in the Republic, but here in the Laws he takes up this question again, and treats it thoroughly. He holds that God does care for human affairs. In the Laws he points out," That all things have been ordered by God, who has the world in care, to the salvation and virtue of the whole, each member passively and actively contributing his part according to his ability. Over this multiform world rulers have been to set to govern sectionally down to the smallest detail of what must be suffered and done, to the end that each section may be brought to its appointed consumation."[1] In accordance with this view that God and gods of Plato take heed of human affairs even to a small detail. Plato's God, the Highest Good, is the supreme governor under whom many gods serve Him in order to carry out His purpose, and will. The ongoing of the universe, and of men is, therefore, governed by God. The continuous change and creation occurs because of God's perpetual activity for the universe, and for human affairs.

God exists, and cares for human affairs. If so what is the nature of this supreme ruler, and the subordinate gods?

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1 "the Laws" 903.

IV

THE NATURES OF GOD AND GODS

The essential object of some philosophic inquiry in ancient Greece was to attain the real knowledge of real Being, the Being which is permanent, unchangeable, and eternal. Plato devoted his life for the solution of this problem, and revealed successfully the knowledge of real Being. In this sense Plato was a realist, a formost realist who revealed God to us all. Now what sort of Being did he discover?

Plato, the rational minded thinker, thought that God is good, and regarded the Divine goodness as the final cause of the universe. Plato presented the doctrine of Ideas (VOUS), (or logos doctrine in Christian usage), in which he found God as the cause of Ideas. The Ideas flow out from God, and exist in God. Plato sometimes terms this God the Supreme Mind. This Supreme Mind or God is the cause of unity. In the Philebus Plato discusses four categories; namely, the Infinite, the Finite, that which is intermediate between them, and the cause which unites them, the "law" or "order" or "proportion". This cause of union, quote from Philebus, is explained to be Mind or God. In God everything has unity, but without Him there is no unity nor system. In Timaeus (68d) he says, "For God only has the knowledge and also the power which are able to combine many things into one and again resolve the one into many. But no man either is or ever

will be able to accomplish either the one or the other operation." He is the Supreme Law, Order, or proportion or Perfect Harmony, and the best of causes. In Timaeus again he says, "The world is the fairest of creation, and He is the best of causes----- the world has been framed in the likeness of that which is apprehended by reason and Mind, and is unchangeable." This God of unity, the best of causes, is also the Supreme ruler of the universe. In the Laws Plato says, "God holding in His hand the beginning, middle, and end of all that is, travels according to His nature in a straight line towards the accomplishment of His end. Justice always accompanies Him, and is the punisher of those who fall short of the Divine law."[1]

This passage in Laws indicates God's supreme control over the universe in accordance with His nature. This involves also God's end seeking character. His progressive and continuous act of creation with the idea of justice and goodness is also involved. Justice is to Plato, the virtue of virtues which stands as a guard for the Divine law. " God is in no wise and in no manner unrighteous, but utterly and perfectly righteous, and there is nothing so like him as that one of us who in turn becomes most nearly perfect in righteousness (δικαιότατος)[2]

Plato conceived God as the sovereign ruler, and as perfect

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1 Jowett's tr., "the Laws" 716a. This passage is noted especially, for it is regarded as the preface to Plato's theology.

2 Fowler, H.N. tr., "Thaetetus" 176c.

righteousness. The same conception is expressed by Jesus,and St.Paul(Matt.5:48;6:I3;II:25;Rom.I:20;ICor.3:6 etc.).

Since God is perfect righteousness,He desires nothing but goodness. In Timaeus he says," Let me tell you then why the Creator made this world of generation. He was good, and good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like Himself as they could be. This is the truest conception of the origin of creation and of the world,as we shall do well in believing on the testimony of wise men: God desired that all things should be good and nothing bad, so far as this was attainable---,and out of disorder He brought order,considering that this was in every way better than the other."i Thus God made the world with the desire that everything be like Himself. To this end He brought order into it and endowed it with soul and intelligence. Plato says," For which reason, when He was framing the universe,He puts intelligence in soul,and soul in body, that He might be the creator of a work which was by nature fairest and best."[2]

Plato used the metaphor"Father" for God, and thinks of God as the Maker of all things. This idea is,however, limited to good things only. Since God is good,and desires good, He can not be the Maker of evil things.

God is often accused as the cause of evil if He be the

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i Jowett's tr.,"The Timaeus" 30.

2 ibid.

Maker or Creator of all things. If God is the cause of evil, He can not be perfect, for nothing bad can come from good. He therefore interpreted the cause of evil aside from God. Plato's God is, then, not the author of evil, but of good only. Let me quote the famous passage from the Republic in relation to this matter:

Socrates, And is he not truely good? And must he not be represented as such?

Adeimantus. Certainly.

Soc. And no good thing hurtful?

Adem. No, indeed.

Soc. And that which is not hurtful hurts not?

Adem. Certainly not.

Soc. And that which hurts not does no evil?

Adem. Impossible.

Soc. And the good is advantageous?

Adem. Yes.

Soc. And therefore the cause of well-being?

Adem. Yes.

Soc. It follows therefore that the good is not the cause of all things, but of the good only?

Adem. Assuredly.

Soc. Then God, if he be good, is not the author of all things, as the many assert, but he is the cause of a few things only, and not of most things that occur to men. For few are the goods of human life, and many are

the evils, and the good is to be attributed to God alone; of the evils the cause are to be sought elsewhere, and not in him."[1]

This interpretation of God's moral nature is very satisfactory to all reverent minds. Plato thus defended the monistic moral character of God, and found the cause of evil things in the primordial activity of substance; and he sought the chief cause of imperfect character of men in the work of the subordinate gods.

In addition to this Plato interpreted God's unchangeable character. It is a common enquiry of men whether God changes or not. Plato was justified in saying that "Things which are at their best are also least liable to be altered or decomposed; for example when healthiest and strongest the human frame is least liable to be affected by meats and drinks, and plant which is in the fullest vigor also suffers least from wind or the heat of the Sun or any similar causes;" and "but surely God and the things of God are in every way perfect, then he can hardly be compelled by external influence to take many shapes."[2]

This conception of the unchangeable character of God based upon the concept of the Good reflects Plato's idea of eternity, for good remains good. The imperfect being might be changed toward the perfect or toward the worse things

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1 Jowett's Tr., "The Republic" 279.

2 ibid., 380.

which are good have more eternity, and eternal value than the things which have defect. God, being the highest good, has eternal quality, and eternal value. The Divine intelligence which is in the soul has this eternal quality and value, and leads the human soul toward the highest good, or perfect personality. Since God is good, unchangeable, righteous, just and perfect as well as the cause of all good things, he must also be "the measure of all things". [1]

Protagorus says," Man is the measure of all things". [2] This is partly right subjectively considered. God is perceived by man, but man is not all. Man's perception is conditioned by Divine existence. Since God is the source and end of all things, he must necessarily be the measure of all things. Man's knowledge is limited , but God has limitless absolute knowledge,for God has the Idea of good which is the highest knowledge. [3]

Plato's God is,after all, the highest good, immutable, infinite,omniscience,and transcendent Being. Let us now consider the nature of the subordinate gods who took a part in God's creation.

The existence of gods has been discussed already in the previous chapter. In this section I would like to consider the nature of gods and daemons, for this has also

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1 Jowett's Tr.,"The Laws" 716d.

2 ibid.,"The Thaetetus" 152a.

3 ibid.,"The Parmenides" 134d," The Republic" 505.

a close relationship to Plato's theology.

In Timaeus 4I, Plato shows a clear relationship between God and gods where he says,"The Creator of the universe addressed them saying,'gods, children of gods who are my works, and of whom I am the artificer and father,my creation are indissoluble, if so I will, all that is bound may be undone, but only an evil being would wish to undo that which is harmonious and happy. Therefore since ye are but creatures, ye are not all togather immortal and indissoluble, but ye shall certainly not be dissolved, nor be liable to the fate of death,having in my will a greater and mightier bond than those with which ye were bound at the time of your birth." Plato then introduces God's instruction to the gods in relation to creation. " In order then that they may be mortal" says God," that this universe may be truly universal, do ye according to your natures, betake yourselves to the formation of animals, imitating the power which was shown by me in creating you."

The Creator gave the gods the power to fashion the mortal bodies of man and of the lower animals, but the soul which is the immortal principle was furnished by the Creator Himself. In the same passage God says," The part of them worthy of the name immortal, which is called divine and is the guiding principle of those who are willing to follow justice and you--- of that divine part I will myself sow the seed", and "Do ye then interweave the mortal with the immortal, and make and beget living creatures, and give them food, and make

them to grow, and receive them again in death." [1]

This is the most important passage in Timaeus. This is purely a mythological interpretation of the creation, but we do see that Plato interwove his idea of God and of creation into this mythology.

This passage points out clearly the relationship between God and gods, and the nature of gods is also described in his address to the gods.

These gods in Timaeus shared in God's creation especially in the creation of mortal beings. They are not immortal, but by the will of God they become indissoluble,and will not die as long as God holds them. The Creator is infinite Being, but the gods are finite in one sense, and workers for God.

Plato also introduces Daemons(δαίμονια). The Greek conception of Demon is not that of an evil doer, but of a spirit. The term Daimonion is usually translated as spirit. This Daimonion is less than a god, but higher than a man. In Symposium(203a) Plato says,"The Demons are intermediate between God and men, interpreting and trasporting human things to the gods and divine things to men; entreaties and sacrifices from below,and ordaines and requitals from above: being midway between , it makes each to suppliment the other, so that the whole is combined in one. Through it are conveyed all divi-

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1 Jowett's Tr.," The Timaeus" 41.

-nation and priest craft concerning sacrifice and ritual and incantation,and all soothsaying and sorcery. God with man does not mingle, but the spiritual is the means of all society and converse of men with gods and gods with men, whether making or asleep. Whosoever has skill in these affairs is a spiritual man:" And in the Laws(7I3d) Plato again says," In like manner God , in His love of mankind, placed over us the demons, who are a superior race, and they with great ease and pleasure to themselves, and no less to us , taking care of us and giving us peace and reverence and order and justice never failing, made the tribes of men happy and united."

Here in this passage , we see the reflection of Plato's transcendent idea of God, and it coincides with the Hebraic conception of deity and spirit. St. Paul who was brought up with the Judaistic training, but was converted later to the Christian religion also recognized the existence of the spirits, such as angels,demons, and even pagan gods, but they are all under the control of God the Father. [1]

These gods and demons of Plato are, then, the modal creative agents , and the assistants in the government of world. It is hard for us to determine whether this was a literal belief of Plato or not. He speaks sometimes of God, and sometimes of gods. This mixed use is seen even his later work,the Laws. Paul Elmer More believes that the distinction between God and gods is rather artificial than essential with

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1 Rom.8:38,Gal.3:I9, Eph.6:I2,Col.2:I8.

Plato, and has no great significance.[1]

Plato's God is,after all, in his character, forever immutable. There is no power outside of Him strong enough to change His quality,nor has He within Himself any defect. He is perfect Being in every way. He is perfectly simple and true in thought and deed. He is not the author of evil, but good only. He desires the harm of no one; He is beneficient, and is not the cause of any evil. All that is good comes from Him, and He is not responsible for the evil things in the world and in the heart of man.

Plato's gods are universe,wise and good, and hear all things that fall within the range of perception, and all things are possible to them within the power of mortals or immortals, but they have not perfect beings like the Father the Maker of all things.

God is to Plato the transcendent Being as the previous discussion has shown. But Plato conceived God as the immanent Being also. "There is in every human soul" he says," an element which proceeds from God Himself. This is Vous or Reason, which alone is truly divine and therefore immortal."[2]

This Transcendent-Immanent conception of God is truly the Christian God, and is regarded one of his many contributions to the Christian theology.This Transcendent-Immanent conception of God is,however,thoroughly, and consistently

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1 [illegible]

2.Jowett's Tr.,"the Timaeus"209;"the Republic"518c,540a,611c.

developed by St. Paul, and laid a strong foundation of the Christian conception of God.

V

THE THEORY OF CREATION AND ITS CAUSE

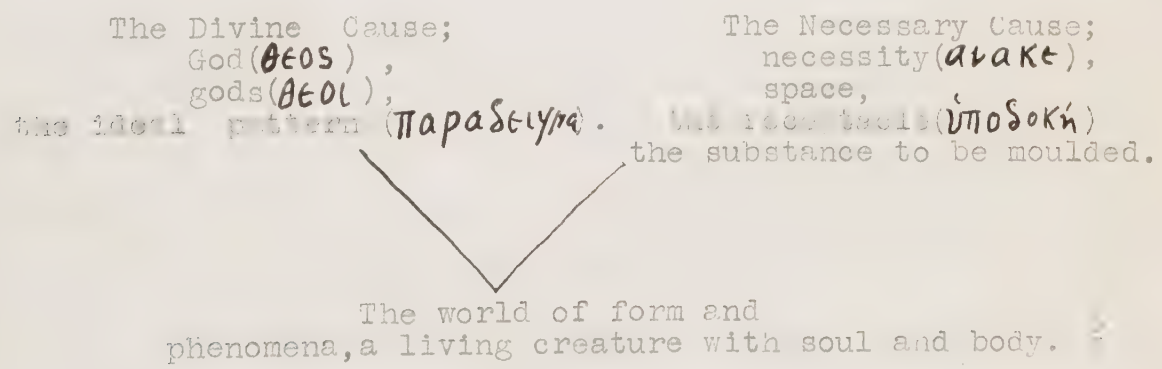
Plato proceeds with his discussion on the Creation by making a clear distinction between Being and non-being. In Timaeus (28) he says," What is that which always is and has no becoming: and what is that which is always becoming and never is ? That which is apprehended by intelligence and reason is always in the same state; but that which is conceived by opinion with the help of sensation and without reason, is always in a process of becoming and perishing and never really is. Now everything that becomes or is created must of necessity be created by some cause, for without cause nothing can be created."

Plato found this causality in God. God is changeless and perpetual Being, and He is the source of becoming. Both theology and philosophy have discussed the question whether God created the sensible universe out of nothing or not. Modern philosophy or science does not accept abiogenesis theory. The same principle may be applied to the divine creation. All created being must have its cause. God is cause, but is He matter ? If He is matter He is limited and has finite character in accordance with Plato's Idea.

Plato could not escape from the concept of duality, though

not pure dualism, in his creation theory. In accordance with his thought true Being necessitates its opposite, non-being. This presupposed cause is possible only in God, and only by the act of God, it became a necessary cause. This non-being is called therefore necessity. In Timaeus Plato states," And now we must place by the side of them in our discourse the things which come into being through necessity--for the creation is mixed, being made up of necessity and mind. Mind, the ruling power, persuaded necessity to bring the greater part of created things to perfection, and thus and after this manner in the beginning, when the influence of reason got the better of necessity, the universe was created."[1] This necessity exists as non-being, yet independent from Being, and moved by another instead of the self-moving being.

Paul Elmer More explicitly expressed this causal relation between God and necessity in the Hegelian manner as follows:



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1 Jowett's Tr.,"the Timaeus" 48.

2 More,P.E.,"Religion of Plato" P.205.

This analysis is directly drawn from Timaeus(49) which reads,"Therefore we may distinguish two sorts of causes,the one divine, and the other necessary, and may seek for the divine in all things, as far as our nature admits, with a view to the blessed life, but the necessary kind only for the sake of the divine, considering that without them and when isolated from them, these higher things for which we look can not be apprehended or received or in any way shared by us."

In the Divine causation, Plato recognizes both God and the gods. The distinction between them is that to the former is ascribed the initial formative act of creation and the fabrication of the world as a whole, as a mortal creature fashioned of soul and body and embracing within itself all individual creatures; whereas to the gods is left the task of completing the work in the creation and government of individual creatures. Plato, however, often employed the term of God and gods indiscriminately.

The Ideal pattern (παράδειγμα) is as Plato speaks it the image of the eternal God. God is the designer, the Creator of the Idea which is essentially good. His creation is,therefore, based upon this Ideal pattern.[1]

The other cause which is opposed to the divine cause, necessity, has its active and passive phases. In its active phase it is an ever restless power imposing certain inevitable

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1 Cp."the Republic" 597b.

conditions upon creation, set over against and in a manner opposed to the active element of the divine. This necessity is expressed sometimes as chance. In its passive phase it is called space. It is not absolute emptiness because it is also likened to the substance which is recipient of impressions. It is not matter , in so far as by matter we mean perceptible to our senses, but it is the potentiality of matter before the elements have come into being. It is not motion, and is itself invisible and formless, though it is receptacle and mother of all visible forms. God, then, requires this invisible formless space for His creative act.

The process of the creation as between the divine cause and the necessary cause is best expressed in Timaeus(48)which reads as follows:" And now we must place by the side of them in our discourse the things which come into being through necessity--- for the creation is mixed, being made up of necessity and Mind. Mind,the ruling power , persuaded necessity to bring the greater part of created things to perfection, and thus and after this manner in the beginning, when the influence of reason got the better of necessity , the universe was created." Paul Elmer More expresses this process in modern terms" As a process of evolution by the interaction of chance and design."[1]

Plato's creation theory is after all based upon duality. This concept of duality in creation is popularly expressed even now in term of energy, that is energy either belong to

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1 More,P.E.,"Religion of Plato" P.217.

God or outside of Him.

Plato's divine and necessary cause may be expressed by what Professor John Wright Buckham calls 'contrapletion' in which one contraplete requires the other as its antithesis, in order to fulfill its meaning, as e.g., above-below, light-darkness, whole-part, subject-object, human-divine, finite-infinite etc." [1] The necessary cause which stands against the divine cause is not forever contrary from one to another, rather it is harmonious. As electron exhibits the poditive and negative poles. The term 'contrapletion' may be applied to Plato's divine and necessary cause to a certain extent, but it can not be applied to the dualistic concept of good and evil.

Plato has contributed enormously to cosmological theory, not in the past only, but also to the present day thinking.

Plato's duality in creation has also a close relationship to the dualistic concept of the soul. Here appears the dualism of good and evil. This problem I shall treat in the following section.

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1 Buckham, J.W.," the Philosophical Journal" Apr. 9, 1931, P. 207.

VI

PLATO'S CONCEPTION OF THE SOUL AND IMMORTALITY

The dialogue of Timaeus from which I have quoted so much has occupies very important place , for it is not a mere mythology, but presents to us the most profound cosmological and theological speculation.

At the close of the last chapter, I mentioned that the duality concept of the Platonic creation includes also the dualistic idea of the soul. Let us begin with the origin of the soul in which the Platonic dualism of good and evil is involved.

As is stated in Timaeus there is God and gods. The former conducts the initial and formative act of the creation. In creating living creature, God furnishes the immortal soul,and gods the mortal soul. This process of making the human soul is described mythologically in Timaeus(41d) ."Thus he spake , and once more into the cup in which he had previously mingled the soul of the universe he poured the remains of the elements, and mingled them in much the same manner; they were not pure as before, but diluted to the second and third degree. And having made it he divided the whole mixture into souls equal in number to the stars, and assigned each soul to a star.[1] God then handed these souls over to the lesser gods for further fashioning and guidance.

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1 Here we conceive that Plato,too, had some [illegible] relationship of the human soul to the star. Astrology connects the human soul closely with the heavenly body.Human fate is previously determined. This deterministic concept basing upon the soul-star relationship is especially strong in orient.

The mortal element of the soul is derived from the hands of the lesser gods. God addressed the subordinate gods saying, "Of that divine part I will myself sow the seed," and"do ye interweave the mortal with the immortal."[i] In the same dialogue(69c), Plato describes the creation and the nature of the mortal soul,thus:"And they imitating him, received from him the immortal principle of the soul; and around this they proceeded to fashion a mortal body.And made it to be the vehicle of the soul, and constructed within the body a soul of another nature which was mortal, subject to terrible and irresistible affections.--- First of all pleasure, the greatest incitement to evil, then pain which deters from good etc."

Here we have a clear view of the Platonic origin of good and evil. Plato's God has no responsibility for human evil, for He is not the author of evil, but good only. The immortal element of the soul is good and pure, and is striving to return to the Supreme Mind of God, whereas the mortal soul of man pulls it down toward contamination and destruction. This mortal being is evilful because of the work of the imperfect gods, and the sensuous body.

In the Laws(896) Plato states," Soul is the cause of all things ---- then the soul is the cause of good and evil, base and honorable,just and injustice." This means,however, to my mind, not that the Divine immortal Soul is the cause

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i Jowett's Tr.,"the Timaeus" 41.

of evil, but the soul as a whole or the combined form of the soul in man. Professor More shows this causal relationship as follows: [1]

The Divine Cause	Creation	The Necessary Cause
God, the soul of good,	The soul of the world and its creatures,	The necessity, the soul of evil,
The Ideal pattern.	Material phenomena.	The activity of primordial substance.

In accordance with this diagram, the divine soul is not the cause of evil, but of good only. The evil soul is mortal, and the production of the necessary cause. Since God necessitates the world of non-being for his creative act, the evil is also a necessary being for God's work, or rather an inescapable outcome of the necessary cause. In this sense God is not omnipotent if I may use the old term. His act is limited by His moral nature. St. Paul found the cause of evil in man's freedom of will, but Plato found it in the primordial activity of substance.

The Platonic antithesis of the soul and body, each with its own principle of good and evil is synthesized by reason or wisdom. [2] Plato established the principle of salvation in reason and wisdom. The evil soul has no love for wisdom, but ignorance; the divine soul loves wisdom, justice, beauty,

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1 More, P.E., "Religion of Plato" P.228.

2 "the Phaedo" I63.

good and truth. So then Plato's essential purpose is to lead the human soul toward the highest good or God by reason.[1]

Plato's dualism of good and evil, soul and body was often attacked by the philosophers, but no one has ever succeeded in solving this importunate and confusing problem without falling to one side or the other in respect to the clear facts of our moral experience. This theory of Plato is, then, still a valuable, and consistent thought in the interpretation of soul and body in their relation to evil.

So far I presented Plato's divine soul which is invisible and eternal, always existing in sameness, and the very substance of intelligence itself; and the evil soul which is the product of the primordial activity of substance, And lastly the human soul in which these two souls are combined. That portion of the soul which Plato called immortal or divine is the offspring of God, or rather emanates from the Deity. This soul is, then, co-eternal with the Supreme Divine Soul.

Plato founded the constitution of the soul upon the idea of the oneness of truth and knowledge. God alone has the truth, and the power to reduce the many to the principle of oneness, and absolute knowledge. This led him to conceive the soul as rational being.

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1 The Pauline antithesis is the 'flesh and spirit', and found Christ Jesus as the only means of regeneration or redemption.

Plato's divine soul has intelligence as well as uniformity and self-moving power. In Phaedo he [illegible],"That the soul is most like the divine and immortal, intellect,uniform, indissoluble and ever unchanging." [1] The soul of Plato is more than pure intelligence, but it possesses the elements of personality, and consciousness as it is suggested in dialogue. The essential constituents of human personality are at least self-consciousness,self-determination and unity. [2] Since the soul is intellectual , uniform, self-moving and indissoluble, we can not deny that Plato's soul has the elements of human personality, and hence we may agree that Plato's God is also personalistic, and Plato may be called as a personalist.

The human soul is dual. In the Laws(726),it is stated:"To every man his all is dual." The soul of man is composed of the higher nature or divine soul and the mortal soul. Plato gives the three divisions of the human soul in the Laws 69e ff. Here the soul is divided into reason or(VOUS), [illegible] emotion(Τὸ θυμοειδες) [illegible] [illegible](Τὸ ἐπιθυμετικον). The reason or nous belongs to the divine soul, whereas the latter two faculties belong to the mortal soul. Vice is the product of the rebellion of the passion and appetite against the reason. The reason in the human soul is, therefore, striving to lead the mortal being toward divine good by its

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i Fowler,F.H.,Tr.,"the Phaedo" 86b.

2 Dr.J.W.Buckham gives self-consciousness,self-determination, self-direction,unity, and worth.

two natures; namely, the knowledege of things that are Ideas, and the opinion of things that are phenomena.[1] To Plato the formation of the true opinion, and the right use of the practical reason are very important because they are concerned with the virtue of man, and his salvation. All things reasonable are fairer than things without reason, therefore God puts reason into the soul, and the soul into the body. The reason is then a sort of harmonious agent of the things which are divine and mortal. Such is the nature of the human soul as taught by Plato.

In addition to this we must remember that he holds the pre-existence of the soul. This, however, will be considered later as a proof for the immortality of the soul.

IMMORTALITY. The idea of immortality is a characteristic thought in Greek tradition, and it is well developed by Plato. It is a great contribution of Plato to the religious world. What is then the Platonic idea of the immortal ? Let us consider this briefly before we enter into the consideration of the proofs of immortality.

The Homeric conception of immortality was different from that of Plato. The immortal beings of Homer lived a very human sort of life, quarreling, love-making, revelling, laughing, dreading, and deceiving one another, etc. R.C.Lodge says, "The differences between the mortal being and the immortal being are that

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1 "the Laws" 27d; "the Republic" 5IIe. This conception is the main purpose of Plato's argument.

the latter has relatively greater power, and being deathless, and ageless, enjoy as mortals do, either perpetual youth or perpetual maturity."[1] The immortal world to Homer was a sort of copy of the mortal life. We can not appreciate much of the eternal value or essence of eternity in such a concept.

To Plato the immortals constitute a perfect society, and their moral natures are kept at highest limit. Each immortal or soul has his own work, and function in harmony with the others. All work and functioning are conducted on the basis of the eternal ideas; namely, justice, wisdom, temperance, holiness, and courage. In other word, the life of immortals is intellectual, virtuous, indissoluble, yet free and self-determined, the essence of the ideal value system, and has the super space-time character. The immortal or the world of immortality is essentially creative, and has a deep relationship to the activity of the space-time world.

The life of the immortals is attained by virtuous living. To Plato, then, the just and virtuous men are alone able to share the immortal life; therefore Plato encouraged the love for beauty, goodness and truth which are alone real. The Platonic love is, then, the expression of desire for immortality which shows a marked advance from the Homeric sense of immortality, and Plato himself acquired the eternal value which is immortal. Thus he contributed immensly by contributing doctrine of immortality to the later religious and to the philosophical world.

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1 [illegible], [illegible], the International Journal of [illegible] Apr. [illegible], [illegible].

Plato tackled painstakingly this problem of the validity of immortality. He presented several arguments in proofs of immortality. The first of these is the soul's pre-existence. Under this he introduced two ideas; namely, the principle of contradiction, and the doctrine of reminiscence.

Plato conceived that the soul is not annihilated by bodily death,but maintains its character in all cyclic processes. This argument he illustrated by showing the working relation between the greater and the smaller, sleeping and waking,living and dead. In Phaedo(70eff.) he states," When anything becomes greatest it must inevitably have been smaller and then have become greater----, And if it becomes smaller, it must have been greater and then have become smaller,"and "that all things are generated in this way,opposites from opposites." In 72a," That the living are generated from the dead just as much as the dead from the living; and since this is the case , it seems to me to be a sufficient proof that the souls of the dead exist somewhere, whence they come back to life."

This principle of contradiction is the cause of the cyclic existence of the souls as well as the essences of matter. Both the souls and essences exist forever unchangeably but their eternal forms are changed. The finite forms are then derived from the eternal nature which is the main cause of this contradictory principle. This fact of the contradictory principle is,therefore, a proof for the pre-existence

of the souls or essences which are eternal.

Concerning the doctrine of reminiscence Plato says, that "Our learning is nothing else than recollection, but this is impossible if our soul did not exist somewhere before being born in this human form; and so by this argument also it appears that the soul is immortal." [1]

He expounded this doctrine of reminiscence consistently, and insisted on the truth of the pre-occupied knowledge by the soul. Our main knowledge is nothing but the recollection of previously acquired knowledge, that is to say the knowledge acquired before birth. That knowledge is rooted in the human soul, and the soul was born with it. Plato states," We acquired knowledge before we were born and lost it at birth, but afterwards by the use of our senses regained the knowledge which we had previously possessed." [2] Learning to Plato is then to dig out this pre-occupied knowledge. To gain such knowledge is to know one's own soul; to know one's soul is to know divine beauty, good, and truth; to reveal such Ideas is the main business of the philosophy of Plato.

Plato's doctrine of reminiscence as a proof for the pre-existence of the soul is then the past finding method and is the foundation of the Platonic dialectic.

Plato, after proving the pre-existent nature of the soul

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1 Fowler, H.N., Tr., "the Phaedo" 72e.

2 ibid., 79e.

by the principle of contradiction and reminiscence, proceeds to his second argument that the soul is immortal because it is an incorporeal being.

In the earlier chapter I brought out Plato's three proofs of the existence of God, and then considered the eternal nature of God. God is intelligible Being, and He is the source of the immortal,and mortal life, and Maker of the immortal soul in which He puts intelligence. God is immortal because He is good. Good can not be changed, but remains forever good, therefore God is immortal. If God is immortal , the soul must also be immortal because God, the incorporeal Being as well as intelligible and good, made this soul as the image of Himself. Since God is incorporeal the soul must also be incorporeal. If the soul is incorporeal, it is unchanging and immortal. In Phaedo 79ff. Plato states,"That there are two kinds of existences, one compounded, the other simple; the former subject to change, the latter unchangeable; one perceptible to sense, the other comprehended by mind only. The one is visible but the other is invisible; the soul,therefore, being umcompounded,incorporeal,invisible must be immortal."

In the Republic(611) he also argues that physical evil destroys the body, and causes it to perish, but moral evil is its own , and the moral attributes are rooted in its self-motion. Since the soul does not perish by its own evil, the soul is not mortal but lives forever. Here again Plato

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1 Cp. "the Phaedo" 80,81,too.

has brought out the idea that the incorporeal being is indestructible. If it can not perish, it must be a continuous existence. Hence the incorporeal being or soul is immortal.

The third proof is the argument from the soul's self-moving entity. It is also Plato's argument for the existence of God, and Plato's causal principle of the universe is also involved in this self-moving entity. Plato shows two sorts of motion; namely, impressed or the thing which moved by the another, and original or the thing which moves itself, and moves the other also. The former has a finite character, whereas the latter has an infinite character, because the thing which moves itself and moves the other is not limited in its power by external forces. The body is moved by the other, but the soul moves by itself, and moves the body; therefore the soul is original, but not the body. A.E. Taylor says," Soul (ψυχή) is simply a shorter name for the κινησίς ἑαυτὴν κινεῖν δυναμένη.[i]

In Phaedrus(245e) we read:"This self-activity is the very essence and true notion of the soul, for every body which derives motion from without is soulless, but that which has its motion within itself has a soul,"and that which moves itself is nothing else than the soul; then the soul would necessarily be ungenerated and immortal." Every soul is, then, immortal,(ψυχὴ πᾶρα ἀθάνατος) for that which is ever moving is immortal(τὸ γὰρ ἀεικίνητον ἀθάνατον).

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i [illegible], A.E.," [illegible] [illegible], [illegible].

The self-moving entity, the soul, then perpetually exists, and it is the source of the activity of the things which are phenomena. Since this self-moving element in the soul is the original nature of the soul it must be eternal and immortal, for it is not limited by the external forces, but maintains absolute freedom in its action, and controls the things which are eternal.

These three arguments, the principle of the contradiction, or the cyclic existence of the soul, the incorporeal being as indissoluble, and the self-moving entity of the soul are quite consistently and thoroughly presented. These arguments are not, however, final. Plato presents the moral nature of man as a proof of immortality too, but this may be included as a subject to be considered in the doctrine of reminiscence. The principle of the harmony of soul is also presented, but it is rather a minor consideration for the proof of immortality.

VII

THE STATE OF THE SOUL AFTER DEATH

In connection with the principles of immortality let us consider briefly the condition or state of the soul after death.

The condition of the future life is entirely invisible and unknowable. It is an imaginative concept, perhaps more imaginative than any other abstract theological and philosophical problems. It is more mythological than the creation theory, but has a practical relation to human thought, for the concept of reward in the life hereafter often determines moral and religious ideas in human living. This was especially true in ancient times. The idea of salvation is the direct result of this concept of reward in the future life. Man's religious nature is firmly attached to this idea. It is, I believe, the universal concept of man. Plato's presentation of the idea of future is not new, but rather an interpretation of the idea of his time, though his concept of redemption is his own.

Plato conceives that "Since the soul is seen to be immortal, it can not escape from evil or be saved in any other way than by becoming as good and wise as possible. For the soul takes with it to the other world nothing but its education and nurture. Then the souls are judged at death and depart to the other world with the guide whose task it is to conduct thither those who come from this world; and when they have received their due and remained through the time appointed,

and another guide brings them back after many long periods of time."[1] In the same passage he also states that,"The impure soul is avoided and shunned by all, and no one is willing to be its companion or its guide, but it wanders about alone in utter bewildment,during certain fixed time, after which it is carried by necessity to its fitting habitation. But the soul that has passed through life in purity and righteousness, finds gods for companions and guides and goes to dwell in its proper dwelling."

Plato thus teaches that one can not be saved unless he becomes good and wise. Virtuous living alone acquires the happy immortal state. The one who neglects the immortal soul is disinherited from the privilege of having the happy and joyous life. The disinherited souls hover around in bewildment, but later such souls are carried into a certain habitation. In Phaedo(II3eff.)Plato states,"And those who are found to have lived neither well nor ill go to the Acheron,and embarking upon vessels provided for them, go to the lake. There they dwell and are purified, and if they have done any wrong they are absolved by paying the penality for their wrong doings, and for their good deeds they receive rewards, each according to his merits. But those who appear to be incurable are cast by their fitting destiny into Tartarus,whence they never emerge." But on the other hand the person who has lived

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1 Fowler,H.N. Tr.,"the Phaedo" I07-I08.

2 The Republic 6I5 states that the punishment is tenhold the sin they committed.

the virtuous life enters into the happy state and "freed from error and folly and fear and fierce loves, and all other human ills, and as the initiated say, lives in truth through all after time with the Gods."[1]

These are the general concepts of Plato, though we can not say that they belong entirely to Plato, for such ideas also appears in other literary works of that time. Plato, however, seems to me to have dwelt on such concepts, and to have achieved in an adequate concept of the future life, and emphasized the development of the human personality through virtuous, and harmonious living in order to acquire this immortal life which is essentially good, happy, just, beautiful, and wise. Injustice and insolence and folly are our destruction, and justice and temperance and wisdom are our salvation, and the place of these latter is in the life of Gods.

Plato conceived redemption as an ἐπάνοδος, an ascent of the soul into the Realm of Being, a lifting of the eyes on high, ὁ θέα τῶν ἄνω , a contemplation of the things that are above. This is rather the whole purpose of Plato's dialectic, and here appears Plato's mystical temperament.

The transmigration theory or metempsychosis appeared in Plato's thought also, but this can scarcely be regarded as part of the philosophic or rather the theological system of Plato. He seems to have accepted it as a venerable tradition

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1 Fowler, H.N. Tr., "the Phaedo" 81a.

[illegible] within the range of probability instead of the philo-[illegible] truth, and it is always presented by him in a highly [illegible]ical manner.

The doctrine of metempsychosis may have been his opinion in early years, though his latest works, such as the Laws, do not present any such idea.

VIII

CONCLUSION

Thus far I have treated briefly the main structures of Plato's theological thought which are also closely related to his philosophical system.

The whole object of philosophy is to convert the soul from the life of sense to the life of truth in order to make the soul look upwards, and to lead it from things seen to the unseen. Consequently Plato's doctrine of reminiscence occupies a very important place in his theory of Ideas, God, the soul, immortality and knowledge.

Plato's Ideas are real beings(ὄντως ὄν) but also dynamic power (δύναμις), for the Ideas are the cause of the phenomenal world as well as its final purpose. In Plato's doctrine of Ideas we see a clear view of the opposing elements, the world of οὐσία which is unchanging, and the becoming (γενέσις) which is forever changing. This doctrine of contradiction is not only a proof of the immortality of the real being, but also the cause and process of remaking, that is the upward progress, or what modern scholars call evolutionary progress.

Plato placed the Idea of good in the highest realm which is God, the cause and end of all things. He is the transcendent Being and the Creator, though He is limited by His moral nature. He is not the author of evil, but of good only. Plato

found the cause of evil in the primordial activity of substance which has its existence in the spacial world or the world of non-being.

Plato's whole system of dualism has its origin in his dualistic creation system, though we must admit that God is the primary cause. The world of becoming is possible only by the creative , and dynamic act of God. Plato's dualistic interpretation has had many difficult problems to [illegible], and Plotinus especially attempted to solve these proclems.

Plato said that the Ideas exist in the mind, but human minds when they become impure, can not perceive them. Here again Plato's doctrine of reminiscence enters. To discover the Ideas in the mind is the most essentially important business of mankind. To discover them is to know God. God can be perceived,then, in man's inner nature as well as in this natural world or universe. Plato's argument for the existence of God imply teleological, cosmological,and ontological as well as the moral argument. We can not say that these arguments are sufficient, though we must admit his immense contributions to them, for he revealed to us foundamental problem of God by his critical dialectic method together with his devotional attitude. None of the later philosophers or theologians went further than he as an independent thinker.

Plato gave us invaluable thoughts about the soul and

immortality especially in the Phaedrus,Phaedo,Apology, Timaeus, and Republic as well as in the Laws.

Plato's conception of the two natures of the human soul; namely, the divine and the mortal, gave a tremendous impetus to the later Christian theologians. The ideas of the pre-existence of the soul, its immortal nature, and its divine element as the dynamic power to lead mankind to upward progress , are really immortal contribution to human mind.

Plato's transmigration concept leads us into perplexity but we can not think of this as Platonic. He may have heed this thought, but not consistently throughout. He visualized the condition of the life hereafter in a skillful mythological manner, and brought forward the judgement concept, and the life of divine and evil souls; and emphasized virtuous living as immortal divine principles. Justice, courage,temperance, and wisdom, were his favorite virtues to idealize for mankind, and these are attributed to God the highest good. Dean Inge asserts ,"That the God of Plato is the value of values, the supreme value." The theology of Plato is,after all, the revelation of the supreme values interwoven in the theological problems.

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